

THE  
**Juvenile Instructor**  
 ORGAN FOR YOUNG  
 HOLINESS TO THE LORD.  
 LATTER-DAY SAINTS.

VOL. XVII.

SALT LAKE CITY, FEBRUARY 1, 1882.

NO. 3.

THE HUSSITES.

JOHN HUSS, of Bohemia, was one of the early martyrs in the cause of liberty of conscience. He and his followers prepared the way for the work of the reformation, in later years accomplished by Martin Luther and his fellow-laborers. Their struggle was a bloody one, and, though by treason eventually overcome, yet the results of their conflict lived, spread and grew in the minds of men until a more propitious time,

when the agencies, that had been long at work, found effectual methods of breaking the bonds that bound men's consciences.

John Huss was born July 6, 1369, at Husseneez, in Southern Bohemia, of poor, honest parents. His years at school and in the university at Prague, were years of hardship. As early as his twenty-fifth year, he was a professor of philoso-



phy, and, when thirty, was rector of the university. He early became a great admirer of the views of the English reformer, Wickliffe, and publicly advocated some of the ideas taught by him. For this he was brought before the papal authorities, and, refusing to recant after the mockery of a trial, he was condemned to death, and burned at the stake on the 6th of July, 1415.

It would, probably, be difficult to say, exactly, for what principles John Huss died, but he certainly was one of the bravest of the martyrs who have died in the cause of honesty and freedom, of progress and growth towards the light.

After the martyrdom of Huss, a crusade was proclaimed against all those who endorsed his teachings. This included a great portion of the people of Bohemia. Wherever the Catholic crusaders met the Hussites they slew them with the sword or burned them at the stake. The emperor sought to terrify the reformers, but only provoked desperate resistance and fearful retaliation. A war followed, conspicuous for its horrible, remorseless and ostentatious character. On the one side no faith was kept, no mercy shown to heretics; on the other, the people, feeling they were the chosen of the Lord, raised up to execute His vengeance on a corrupt, dissolute and venal priesthood, carried out their ideas with terrible earnestness. Horrible reprisals were perpetrated on both sides. For about eleven years the Hussites, by their zeal and enthusiasm, carried all before them; their names were a terror to their enemies, who oftentimes fled without striking a blow as the roll of the Taborites' (a name given to the Hussites) drums was heard. But in the long run craft triumphed where arms failed. The legates of the people, or the ambassadors of the emperor, managed to sow the seeds of dissension among the leaders of the revolutionary cause, until they actually fought among themselves, and soon after fell a prey to the imperial and Catholic authority.

One of the great subjects of contention was the right of the laity to partake of the sacramental cup. The Roman Catholic church administered the wine to the priesthood only. Huss claimed that in the early Christian church both bread and wine were administered to all members of the church. In this he was right; that is God's order. But the Catholic church refused to return to this primitive doctrine.

In our picture, we see the sacrament being administered to a body of Hussite soldiers. The officer officiating is permitting them to drink of the cup according to their belief, which, of course, was the rankest kind of heresy, according to the ideas of the orthodox church.

The forces of the Taborites consisted mostly of untrained peasantry, but they made up, in desperate valor, what they lacked in discipline. Zzka, their one-eyed general, may be said to have introduced a new era in military tactics when he organized his army to confront the knights of chivalry. Finding that he was short of suitable weapons, and that many of his men were adepts in the use of the flail, he armed them with terrible instruments made after that pattern (one can be seen in our engraving) and so dextrous did his soldiers become in their use that it is said that they could strike thirty blows in a minute with great force and without missing once. Before their impetuous onsets, the knightly lancer and swordsman went down like grass before the scythe, and armies had to be re-organized to meet the new style of attack.

DESPISE not little temptations; but, rightly met, they have often nerved the character for some fiery trial.

## JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued from page 21).

DURING the most of the summer, I was busily engaged in attending to my duties in the office at Bern, and while doing this I was much interested in watching the great powers of Europe, who seemed to be working themselves in an inextricable mess. Wars and rumors of wars filled the daily papers, reminding me of Jesus' prophecy concerning the latter days. Dire disasters and accidents of every kind also seemed to increase with ten-fold rapidity, being a solemn warning to the wicked inhabitants of this continent to prepare for the great and terrible day of the Lord.

Many prophecies concerning the end of the world were published in the papers, and they all made the assertion that this great event would transpire in this year. Some superstitious people in this land, of whom I heard, believed these reports, and, therefore, thinking the end was near, did not plant their crops, nor did they do any manual labor, but spent their time in praying for a forgiveness of their past sins and iniquities. If such superstitious beings would read the Bible intelligently, they would not allow themselves to be driven about by every false idea and notion that is circulated in these times.

Probably the greatest excitement of the whole summer was caused by the arrival of news concerning the attempted assassination of President Garfield at the hands of a degraded villain. This sad event seemed to cast a gloom over all Switzerland, and inquiries were made daily by all classes of people concerning the condition of the unfortunate man. When the news arrived that the President had finally died from the effects of his wounds, there was universal sadness, and the people felt sorry that the highest officer of the sister republic should die at the hands of an assassin. However, such affairs are all in the hands of a Just Judge, and He has power to overthrow and build up nations, and He will lead all things for the good of His people and the accomplishment of His mighty purposes.

There was a grand song jubilee for the whole canton, held in Bern near the middle of summer, when some ten or eleven hundred singers came together and gave a series of concerts which were very fine indeed. The old federal city, Bern, was decorated beautifully for the occasion; thousands of flags, banners and streamers floated to the breeze; the houses, lamp posts, public fountains, etc., were covered with evergreens; an almost endless number of arches with appropriate mottoes were erected in different parts of the city, and everything necessary to make a grand success of the jubilee was prepared. The fireworks displayed in the evening were something grand, surpassing everything of the kind I had seen before.

The time for the fall emigration from this mission having arrived, I was appointed to accompany the Saints to Liverpool inasmuch as there were no returning missionaries from this country. We traveled as far as Mannheim without any unpleasantness or delay, but on boarding the Rhine steamer our troubles commenced; the fog was so dense that the anchor had to be cast a number of times, as traveling under such circumstances would only jeopardize the lives of the passengers, there being great danger of striking hidden rocks in the bed of the river. We finally arrived in Cologne near

midnight, instead of eight o'clock as should have been the case, and here the orders were received to lie in dock until the evening of the next day. This new arrangement rather provoked us, but we could not change matters and therefore prepared to pass the time away as best we could. Finally, we again set sail, and by traveling all night and the next day we were able to get to Rotterdam about six o'clock in the evening. Here we were met by the agents and taken to a place where we could refresh ourselves with a good supper, and about eight o'clock we were led to the good old steam-ship *Edith*, which is a freight steamer plying between Rotterdam and Hull. We should have been on board the passenger steamer sailing to Grimsby the evening previous, but our delay frustrated all our plans, and, in order to reach Liverpool in time, we were compelled to put up with the imperfect and unpleasant accommodations of a freight ship. We were, however, very glad to be able to go directly forward, and it was with pleasure that we went down in the dark, dismal hole prepared for our reception. About nine o'clock, p. m., we sailed away from Rotterdam, but before arriving in the open sea we were delayed several hours on account of fog. I had only been on board a few minutes before I was sea-sick, and, being somewhat sleepy, I laid down and slept soundly until morning. It was not ten minutes after awakening before I was compelled to "feed the fishes," which task would have been done willingly, but it required great exertion to accomplish it. The day which followed, is one long to be remembered by me, because I do not recollect ever having worked harder or sweat more than I did during that day on the North Sea. We passed through a terrible storm, the captain saying at the end of the voyage that he had never seen a worse one during fifty years. Several ships, all of which were as large as the one on which we were, that left Rotterdam at the same time we did, turned back, being afraid to face the storm. Our ship seemed at times to be entirely covered with waves, and during all this, I heard fears expressed by some strangers on board as to whether we would arrive safely in port. For my part, I felt perfectly secure, because I knew the Lord had not helped so many of His children to leave Babylon merely to get them on the great deep, and there leave them to be overcome by the waves.

We arrived in Hull at midnight, feeling much lighter in body than when we started, on account of the cargo of food we had thrown overboard. We were compelled to remain on the ship until morning, when we successfully passed through the hands of the custom house officers, and in a short time we were aboard the train, on the road to Liverpool, at which place we arrived about the middle of the afternoon. The Saints were conducted immediately to the ship *Wyoming*, which was destined to carry them across the ocean, and had their berths assigned them, while I went to make arrangements for their passage and purchase the tinware, etc., which they needed for the journey.

In the afternoon of the following day, the ship, loaded with precious souls, sailed out of the harbor, and many hearts left with joy at the thought of soon being able to see Zion, the place where God will gather His chosen people.

On my arrival in Liverpool, I had the pleasure of meeting my eldest brother, who had just arrived in England a few days before, in accordance with a call of the Church authorities. Those who have been absent from home for any length of time, can probably imagine the joy I experienced in beholding the familiar face of a near relative again. I was also very glad, indeed, to see other Elders from Utah, who

are in this country laboring for the cause of truth and for the welfare of the human family.

We had a pleasant time in our meetings on the following day, which was Sunday; but on my arising to address the congregation, I experienced some difficulty in expressing myself in the English language, and in attempting to make quotations from the Bible, the German words would present themselves to my mind. I was not, however, much surprised at this, because, since leaving England, all my public speaking had been in German, and the quotations made were also in the same language.

I was surprised at the smallness of the congregation in the meetings at Liverpool, as I had expected to see a large and flourishing branch at the place where the head office of the mission is situated; but in thinking how long the gospel had been preached in Liverpool, my surprise was not so great, as I think the greater part of the honest-in-heart has already been gathered out of that city.

Several days after the emigration, I had the pleasure of accompanying my brother and another Elder from Utah, to the Isle of Man, the home of some of my ancestors. This island, thirty one miles in length by an average width of ten miles and a half, is situated in the Irish sea, nearly equidistant from England, Scotland and Ireland.

(To be Continued.)

## HISTORY OF THE CHURCH.

(Continued from page 21).

AT this crisis the Twelve Apostles called on Elders Orson Spencer and Samuel Brannan to visit Governor Ford. They did so, and were received politely. The governor introduced them to Ex-Governor Reynolds. These brethren had a lengthy interview with the governors, who chatted freely in relation to the prejudice entertained by the people through the State against the Latter-day Saints. The governors were requested to use their influence officially and personally to allay prejudice. They urged the necessity of ceasing to gather in one place and opposed Elder Spencer's proposition to buy out the anti-Mormons in Hancock County. They said that it was the political influence of the Saints which exasperated the people against them. Ex-Governor Reynolds said he had tried, in public speaking, to lessen the supposed faults of the Saints, but the people had rudely resisted him, and accused him of being a "Mormon." Governor Ford said that he could not trust the best militia in the State to defend the "Mormons;" that they would go over to the side of the mob in the event of a collision; he could not even trust General Hardin. He further stated that the conduct of Governor Boggs, of Missouri, towards Joseph Smith was unlawful and barbarous; and pledged himself never to re-enact the driving and expulsion experienced by the Saints at the hands of the State of Missouri. He also renewed a former pledge that he would never demand the leaders of the Church on criminal writs and expose them to assassination as Joseph and Hyrum Smith had been; he stated however, that his official influence was only nominal!

Elder Spencer informed Governor Ford that it was the intention of the Saints, so soon as the Temple was finished to colonize distant parts of the country, and that they were ready to sell their property as soon as practicable and commence removals, if their neighbors would purchase their property.

The report which Elder Spence made to his brethren was indeed a sorrowful one. It contained the testimony of two Governors that religious freedom, so far as the Church of Jesus Christ of Latter-day Saints was concerned, was at an end in Illinois.

President Brigham Young and his brethren of the Twelve Apostles met in council and deliberated upon the trying position in which the Saints in Hancock County were placed. The constitution and laws of Illinois, through the lack of faithful executors, being powerless for their protection, they deemed it wisdom to write as follows to the President of the United States and to the Governor of every State in the Union except Missouri:

"NAUVOO, April 24, 1845.

"HIS EXCELLENCY JAMES K. POLK,  
PRESIDENT OF THE UNITED STATES.

Hon. Sir:—Suffer us, sir, in behalf of a disfranchised and long afflicted people to prefer a few suggestions for your serious consideration, in hope of a friendly and unequivocal response, at as early a period as may suit your convenience, and the extreme urgency of the case seems to demand.

"It is not our present design to detail the multiplied and aggravated wrongs that we have received in the midst of a nation that gave us birth. Most of us have long been loyal citizens of some one of these United States over which you have the honor to preside, while a few only claim the privileges of peaceable and lawful emigrants, designing to make the Union our permanent residence.

"We say we are a disfranchised people. We are privately told by the highest authorities of this State, that it is neither prudent nor safe for us to vote at the polls; still we have continued to maintain our right to vote, until the blood of our best men has been shed, both in Missouri and Illinois, with impunity.

"You are doubtless somewhat familiar with the history of our extermination from the State of Missouri, wherein scores of our brethren were massacred; hundreds died through want and sickness occasioned by the unparalleled sufferings; some millions of our property were destroyed, and some fifteen thousand souls fled for their lives to the then hospitable and peaceful shores of Illinois; and that the State of Illinois granted to us a liberal charter for the term of perpetual succession under whose provision private rights have become invested, and the largest city in the State has grown up, numbering about twenty thousand inhabitants.

"But, sir, the startling attitude recently assumed by the State of Illinois forbids us to think that her designs are any less vindictive than those of Missouri. She has already used the military of the State with the executive at their head to coerce and surrender up our best men to unparalleled murder, and that, too, under the most sacred pledges of protection and safety. As a salvo for such unearthly perfidy and guilt she told us through her highest executive officers, that the laws should be magnified and the murderers brought to justice; but the blood of her innocent victims had not been wholly wiped from the floor of the awful arena, where the citizens of a sovereign State pounced upon two defenseless servants of God, our Prophet and our Patriarch, before the Senate of that State rescued one of the indicted actors in that mournful tragedy from the sheriff of Hancock County and gave him an honorable seat in her hall of legislation, and all who were indicted by the Grand Jury of Hancock County for the murder of Generals Joseph and Hyrum Smith are suffered to roam at large watching for further prey.

"To crown the climax of those bloody deeds, the State has repealed all those charted rights, by which we might have lawfully defended ourselves against aggressors. If we defend ourselves hereafter against violence whether it comes under the shadow of law or otherwise, for we have reason to expect it both ways, we shall then be charged with treason and suffer the penalty; and if we continue passive and non-resistant we must certainly expect to perish, for our enemies have sworn it.

"And here, Sir, permit us to state that General Joseph Smith,

during his short life, was arraigned at the bar of his country thirty nine times, charged with criminal offenses, but was exonerated every time by his country, his enemies, or rather his religious opponents, almost invariably being his judges. And we further testify that as a people, we are law-abiding, peaceable, and without crime, and we challenge the world to prove the contrary; and while other less cities in Illinois have had special courts instituted to try their criminals, we have been strip of every source of arraigning marauders and murderers who are prowling around to destroy us, except the common magistracy.

"With these facts before you, sir, will you write to us without delay as a father and friend, and advise us what to do? We are members of the same great confederacy. Our fathers, yea some of us, have fought and bled for our country, and we love her constitution dearly.

"In the name of Israel's God and by virtue of multiplied ties of country and kindred, we ask your friendly interposition in our favor. Will it be too much for us to ask you to convene a special session of Congress and furnish us an asylum, where we can enjoy our rights of conscience and religion unmolested? or, will you in a special message to that body, when convened, recommend a remonstrance against such unhallowed acts of oppression and expatriation as this people have continued to receive from the States of Missouri and Illinois? or, will you favor us by your personal influence and by your official rank? or, will you express your views concerning what is called the "*Great Western Measure*" of colonizing the Latter-day Saints in Oregon, the north-western territory, or some location remote from the States, where the hand of oppression shall not crush every noble principle and extinguish every patriotic feeling?

"And now, honored sir, having reached out our imploring hands to you, with deep solemnity, we would importune with you as a father, a friend, a patriot and the head of a mighty nation; by the constitution of American liberty, by the blood of our fathers who have fought for the independence of this Republic, by the blood of the martyrs which has been shed in our midst, by the wailings of the widows and orphans, by our murdered fathers and mothers, brothers and sisters, wives and children, by the dread of immediate destruction from secret combinations now forming for our overthrow, and by every endearing tie that binds man to man and renders life bearable, and that too, for aught we know, for the last time, that you will lend your immediate aid to quell the violence of mobocracy, and exert your influence to establish us as a people in our civil and religious rights where we now are, or in some part of the United States, or in some place remote therefrom, where we may colonize in peace and safety as soon as circumstances will permit.

"We sincerely hope that your future prompt measures towards us will be dictated by the best feelings that dwell in the bosom of humanity, and the blessings of a grateful people and of many ready to perish shall come upon you.

"We are, sir, with great respect,

Your Obedient Servants,

BRIGHAM YOUNG,  
WILLARD RICHARDS,  
ORSON SPENCER,  
ORSON PRATT,  
W. W. PHELPS,  
A. W. BABBITT,  
J. M. BERNHISEL,

Committee.

"In behalf of the Church of Jesus Christ of Latter-day Saints at Nauvoo, Illinois.

"P. S. As many of our communications, post-marked at Nauvoo have failed of their destination and the mails around us have been intercepted by our enemies, we shall send this to some distant office by the hand of a special messenger."

The others to the governors were the same as the above with slight requisite alterations.

(To be Continued.)

THE shortest way to be rich is not by enlarging our estates, but by contracting our desires.

## YOUNG MAN, STAY AT HOME.

BY E. P.

THERE appears to be a spirit among a certain portion of our people of restlessness, being unsettled in their feelings; an inclination for change of locality. And especially is this noticeable in many young persons who are just merging into manhood, and who first begin to look around them with a view of permanently situating themselves in life.

Perhaps this will not apply to those whose parents are in good circumstances, to the same extent, at least, as to those who are in comparatively poor circumstances as regards this world's goods, and who do not possess the means necessary to establish their sons in business or to give them a good farm, or in any other way afford them a good start in life. Many of our people came to this country poor. Some have been fortunate in their choice of location, while others have not been so fortunate, and while the people are generally in what might be termed comfortable circumstances, there are comparatively few who are rich. The consequence is, the young men growing up in our midst, are frequently, upon attaining their majority, thrown upon their own resources, and are obliged to make their own way in life, somewhat in the same manner as their fathers have done before them. And when they see no chance to drop into good places without exertion, they naturally begin to look about them for some more inviting locality. Many go to the mines to work, while others go freighting, and some, again, hunt for new settlements where unappropriated land may be taken up.

At the time of the California gold excitement, President Young advised the people to stay at home and improve the country, promising them that they would make more than by going away, and the wisdom of his counsel has been amply demonstrated in the past history of the people.

While I am willing to concede that it is wise sometimes to change localities, and highly necessary to spread out and extend our settlements and build up new places, there is scarcely one of our settlements where the facilities of the place are fully developed, where there are no opportunities for enterprise to succeed and find plenty of scope for its exercise. No young man need be in too much of a hurry to combat singly with the rough vicissitudes of life, and when the time does arrive for him to commence on his own responsibility, the chances are that he will do just as well in his own neighborhood, where he will be surrounded by his friends, and will naturally receive their assistance and encouragement, as he will do among strangers, where he is obliged to form new associations, relying entirely upon his own resources and ability to establish his character, and make his way in the world.

Ours is a new country, and a few years are not sufficient to develop all the resources thereof. Many have gone from one locality to another, thinking to better their condition, with the idea that every facility of their own home was utilized, leaving no chance for them to establish themselves. These same persons have been surprised on revisiting their old homes, to witness the wonderful increase of population and the great amount of improvement made during their absence.

There are very few, if any, of our settlements, where there are not still opportunities for improvement, and where extended operations are not needed, not only in the matter of

agriculture, but in the introduction and establishment of the various branches of industry necessary to build up an independent and prosperous community. And while we may be running about, seeking for an easy place in which to make a living, other people come in and avail themselves of the privileges that we have neglected or overlooked, and build up a successful business.

Assiduous application, in almost any branch of business, with honesty and economy combined, will insure success, and these coupled with a contented mind, will generally guarantee happiness and usefulness, which is really the end and object of our earthly existence.

Therefore, young men, do not be over-anxious to get away from the place where you have spent your early life, and where your friends and acquaintances reside, at any rate, until you have thoroughly considered all the possibilities of such a locality.

There are other reasons why young men should not go away from their homes or the homes of their parents. At home they are surrounded with friends and restraining influences, which oftentimes deter them from forming improper associations, to which all young people are more or less liable, and through which they may be contaminated, especially in the absence of the friendly admonitions of parents and relatives, who, above all others, are anxious that they should become honored and respected members of the community in which they may reside.

There are many evils and temptations existing in the mining camps and on the railroads, where many of our young men go to obtain employment, and unless they are exceptionally moral and circumspect in their tendencies, with strong religious inclinations, they are liable to become more or less contaminated with the prevailing vices. They are liable to contract bad habits, to become addicted to the use of profane language and the habitual use of liquor and tobacco, to say nothing of tea and coffee, all of which we are told by revelation are not good for us. We should understand that there is a natural tendency for all to be influenced, more or less, by the spirits with which they are surrounded, and that by frequent association with sin, it becomes less obnoxious; thus, many things which at first appear very bad, in time become less intolerable, even if they do not become attractive. There is an old saying to the effect that evil communications corrupt good manners, which is as true as the gospel.

Therefore, young men, cultivate the acquaintance and society of good men and women, and shun as you would a venomous serpent, the society of wicked and corrupt men and women, whose influence is calculated to lead down to degradation, death and ultimate damnation, and unless duty or unavoidable circumstances compel you otherwise, stay at home with your friends.

CHARITY.—That charity alone endures which flows from a sense of duty and a hope in God. This is the charity that threads in secret those paths of misery from which all but the lowest of human wretches have fled: this is the charity which no labor can weary, no ingratitude detach, or horror disgust; that toils, that pardons, that suffers; that is seen by no man and honored by no man; but, like the great laws of nature, does the work of God in silence, and looks to a future and better world for its reward.

## WASTED LIVES.

BY ROLLO.

UNDER this heading, the writer proposes to give, from time to time, in a condensed form, the biographies of men who might have been great and famous, and of real value to the world, had their talents and energies been directed in the right channel. I do not claim all the ideas that may be advanced as my own, because I shall glean from various sources, originality being laid aside in favor of usefulness and adaptability. The first to be considered in this connection is:

## THEODORE HOOK.

Among the most remarkable men of the age in which he lived, or, indeed, any other, was the person whose name heads this article. He was born in London, in 1783; and he attended the same school as Byron and Peel. His father was a musical composer of some note, and young Theodore seems to have inherited his disposition, at least as regards his passion for music. At fourteen years of age, his father took him away from school, and at that time he was a good pianist, and a first-rate singer. His musical talent commenced to develop itself, and one evening he sang two new ballads, accompanying himself. On inquiry, from his father, he admitted that both the words and the music were of his own composition. And at this early age he commenced to display the talent which made him famous in after life. The boy's precociousness so delighted his father that at the age of sixteen he took him into partnership, and soon Theodore's fame spread even faster than before.

Soon afterwards, he began to write songs for the stage, his father supplying the music. His efforts were well appreciated, and he haunted the green-room nightly, and soon became involved in the dissipations incident to such a life.

His brother, in order to get him away from such company, urged Theodore to enter Oxford University, which he did. Afterwards, he returned to London, where he made the acquaintance of Matthews, the actor, for whom he wrote a number of farces, and in which he evinced great ability. During four years he wrote ten plays, all of which were very popular. But, fickle as the wind, he could not keep at any one thing long, and commenced writing novels. At the age of twenty years, he produced "Musgrave," a work described as being of "ridiculous sentimentality, but sparkling and clever." One of his works, "Gilbert Gurney," is supposed to be merely his autobiography, or part of it.

The talent shown thus far was more than enough to insure a brilliant future, and one cannot read the record of his life without a sigh of pity for the reckless waste of energy and ability therein shown.

His mania for practical jokes was marvelous, and two, perpetrated by him, will bear repeating here:

Matthews and Hook were out rowing one day, when they came to a sign on a lawn: "Nobody permitted to land here." It also contained the information that anyone doing so would be vigorously dealt with. The placard did not daunt them: had it not been there, they would probably have rowed past and never disturbed the serenity of the party dining in the mansion. But in a few seconds, they were pacing to and fro upon the velvety lawn, measuring and figuring with all the energy possible. Out rushed the irate owner; the two worthies scarcely deigned to even notice him, and preserved a dignified demeanor amidst his indignant queries. After he had

stormed and fumed considerably, the trespassers condescendingly volunteered the information that they were the agents of a new canal company, endeavoring to avoid the cut which must come through the grounds; they had tried in vain to avoid the beautiful spot, but it was impossible; they "extremely regretted the necessity, but public interests must be regarded," Hook said.

The amazed gentleman, scarcely knowing what to do, invited them to talk the matter over. Reluctantly, they consented; and the dinner and wine soon produced the effect desired, and they agreed to give up the route and seek some other. The old gentleman's joy, at hearing this, was only succeeded by his amazement and anger, when, in a few moments, Hook sat down at the piano and related the whole affair in *extempore* song.

There is probably no practical joke on record, which equals the one in which Hook was concerned, and known as the Berner Street hoax. Hook and a friend passed a small residence on Berner Street, one day, and as they got opposite, Hook offered to wager a guinea that "in one week that nice, quiet dwelling will be the most famous in all London." The bet was accepted. In the next four or five days, Hook worked hard, and in the course of a short time had written and posted one thousand letters, giving orders in each for some article to be delivered at the house mentioned on a particular day and hour.

The rumpus that followed, can be better imagined than described, and the wreck and ruin in that street is described as something unparalleled in history. Everybody, high and low, were present, and the many persons thus victimized, vented their rage upon those nearest them, smashing and breaking, and mixing all the imaginable wares existing. The demand for the perpetrator of the hoax was loud and long, but he never received punishment, and this exploit was followed by others almost equally bad.

In after years, his fame as a writer, talker and jester was widespread, and while his wonderful talent should have proved of great benefit to himself and the world, it proved a curse, at least to him. One of his great talents, was his gift of improvisation. At an entertainment, he would sit at the piano and compose a verse upon every person in the room, full of the most pointed wit, gathering up every incident of the evening as he proceeded, and making the whole up into a most brilliant song. Such an exhibition, was, of course, marvelous. Invitations from aristocratic circles showered in upon him, and nearly every night found him at the tables of the rich, where his wit flowed in a ceaseless torrent. He was indeed a hard worker, and we are told that after a night of revelry, he would go to work and never lay down until sheer exhaustion compelled him to do so.

That he could work, and did, is shown from the fact that during a period of sixteen years, he wrote thirty-eight volumes, and at this time, he was, besides, editor and almost sole writer for a newspaper, as well as conductor of a magazine for a part of the time. His earnings were large, running from four to five thousand pounds per annum, and yet he had almost countless creditors, and very seldom paid any bills, most of his money being wasted at the gaming table with his high and titled friends. He was the lion of London society, and no banquet or social gathering was complete without him. His brilliant conversational powers made him welcome where he would never have been tolerated otherwise; and he spent the time entertaining his wealthy patrons that should have been expended in other and better directions.

At a banquet, he was the hardest drinker, and to his love for liquor must be attributed much of his misfortune, and his premature death.

But his wild and hard career could not last forever, and the end came: He died in August, 1814, thus ending the existence of a man of great talent, energy and ability, but whose genius bettered the world to a very small extent indeed. That he was a most remarkable man, everyone will concede; and the good that he might have accomplished, is beyond calculation, had he not been a traitor to himself, and prostituted his talents for the sake of gaining the applause of the wealthy sycophants, whose homes he frequented, and who were intellectual pygmies as compared with him.

Sad, indeed, is such a history; it is a tragedy, painful and dark; and yet it points a moral, and a severe one: No matter how much talent, energy and ability one may possess, he should be guided in his work by a strong love of character, and imbued with a desire to leave a name behind him pure and spotless. Hook's talents are to be admired, but his actions during life to be despised. Such a man is deserving at once of pity and condemnation. The world is forced to recognize his intellect, and yet all sensible people must conclude that his was a life worse than wasted—a sorrowful epitaph it is true, but one that could be appropriately engraven on his tombstone.

### THE SACRAMENT OF THE LORD'S SUPPER.

BY W. J.

AMONG the many ordinances of the gospel of salvation, is that of the sacrament of the Lord's supper. This is a very sacred and most important ordinance. It is desirable that the children of Zion shall grow up impressed with its sacredness and importance, and possessing a knowledge of its nature, design, and effect, as well as obtaining its benefits every time they partake of it; therefore, it is being administered and taught in our Sunday schools. But it is possible that the youth, in their thoughtlessness, do not always comprehend its nature, nor realize its importance; hence the necessity of keeping the subject before them.

The members of the "Kirk of Scotland," are not allowed to partake of it very frequently. The occasion is announced from the pulpit sometime before it is administered. The evidence of the minister's examination-book, and the testimony of the elders and deacons, are necessary to the giving of tickets, which tickets must be produced at the communion table. A solemn fast is required on the Wednesday or Thursday and two preparatory sermons on the Saturday, of the week preceding the Sabbath on which it is administered. A suitable sermon is also preached just previous to imparting it. The minister then forbids the unworthy to approach, and invites the penitent to partake of the sacred emblems.

The Laplanders, regard this ordinance superstitiously. They consider it a powerful charm to protect them against evil spirits; and they have been in the habit of taking a cloth to church, into which they would spit the bread, wrap it with great care, divide it into as many small crumbs as possible, and then give a crumb to each of their cattle, fully believing that the animals would thus be secure from all harm.

Now, if sectarians and heathen islanders thus act in regard to this holy ordinance, should not those who are blessed with

present divine authority, and the light of continued revelation, regard, administer, and partake of it as its sacredness and importance demand?

The inquiry may sometimes arise in the minds of the young: "Why is it that Jesus administered wine, and the Elders of Israel substitute water?" The Prophet Joseph, in his history, furnishes the answer in these words:

"Early in the month of August (1830) Newel Knight paid us a visit at my place at Harmony, Pennsylvania; and as neither his wife nor himself had been as yet confirmed, it was proposed that we should confirm them, and partake together of the sacrament, before he and his wife should leave us. In order to prepare for this, I set out to go to procure some wine for the occasion, but had gone only a short distance, when I was met by a heavenly messenger, and received the following revelation, the first paragraph of which was written at this time, and the remainder in the September following:

"REVELATION GIVEN AT HARMONY, PENNSYLVANIA,  
AUGUST, 1830.

"Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins: wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore, you shall partake of none, except it is new among you; yea, in this my Father's kingdom which shall be built upon the earth."

I have quoted the first paragraph which was written at that time, and here is the substance of the Prophet's reference to the matter in this portion of his history:

"In obedience to the above commandment, we prepared some wine of our own make, and held our meeting, consisting only of five, viz: Newel Knight and his wife, myself and my wife, and John Whitmer. We partook together of the sacrament, after which we confirmed these two into the Church, and spent the evening in a glorious manner. The Spirit of the Lord was poured out upon us, we praised the Lord God, and rejoiced exceedingly."

In the portion of the revelation quoted, it will be observed that the Lord says: "It mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory." And by this we may learn that Israel's great Law Giver has the power to make laws, repeal them, or modify them at will—and His will is just. His means of salvation are simple and efficacious, as Naaman the leper found on dipping seven times in Jordan, and losing his leprosy.

If the sons and daughters of Zion, will attend Sunday schools regularly, they will have the opportunity of learning with regard to this ordinance. They will have the privilege of partaking of the holy emblems worthily, and obtaining the blessings pertaining thereto. By partaking worthily, they will grow up with an increasing realization of the necessity, the sacredness, and the importance of this holy ordinance, and the will of God will be accomplished in this particular.

Partake the supper of the Lord,  
According to His holy word;  
And if required the bread to break,  
For other members to partake,  
With holy hands give bread and wine,  
Because the sacrament's divine.

## The Juvenile Instructor.

GEORGE Q. CANNON,

EDITOR.

SALT LAKE CITY, FEBRUARY 1, 1882.

## EDITORIAL THOUGHTS.

HE lovers of the "cup that cheers but not inebriates," might lose some of their relish for that fascinating drink if they really knew what processes much of the stuff has passed through which they buy for tea. It is well known to many persons that in most of the large cities the economical housewife can find ready sale for her tea leaves after she has steeped and extracted the strength from them. It is fair to presume, too, that the persons purchasing them make a business of preparing them to re-sell, for the use of others rather than themselves. But if nothing were added to the tea leaves before re-selling them, the fact of their being used twice or a dozen times over would not be half so revolting as the actual facts are to those who are in the secret of the dodges resorted to by those who deal in or manipulate "tea."

A short time since an immense fire occurred in certain bonded warehouses in New York, in which were stored 25,000 chests or about 1,250,000 lbs. of tea. The New York *Herold* describing the scene after the fire had been extinguished, says:

"The result was, roughly speaking, a pit some fifty feet deep, bounded by the charred outer walls of the structure and filled with brick, mortar, ashes, cinders and tea saturated with the salt water, which for two days was poured from the East River in constant streams upon the smouldering mass by the steamer *Haremyer*. The tea taken out of the debris is sold at auction by the insurance people.

"The great bulk of the commodity is being shoveled out in the form of a coarse black mud, plentifully mixed with cinders and other rubbish. This is piled up in great heaps on the South Street sidewalks, and the roadway for a considerable distance is strewn with a layer of it half a foot thick, which the feet of workmen and pedestrians are trampling constantly into filth. Every day or two these big heaps are sold to the highest bidder on condition of immediate removal.

"The stuff is not, as might be supposed, sold for manure to fertilize the fields of New Jersey, but is bought by speculative tea dealers, and a portion of it will doubtless find its way to the tables of many who read these lines. A purchaser with whom a reporter of the *Herold* conversed, said that the fact of the stuff being saturated with salt water made it much more difficult to work over, and consequently it brings lower prices. This exceedingly candid gentleman related with pardonable pride the 'good thing' he had made by buying for a mere song an immense heap of rubbish from the last great fire of a tea warehouse in this city. At that time, there was a heavy tax on the commodity and the market price was much higher than at present. He had the rubbish dried and sifted 'clean' and recolored, and sold it at a profit of eight hundred per cent to one of the 'great' tea concerns of the country. This astute gentleman seemed to fancy the reporter

was a possible rival bidder for the blackened filth, for he was at great pains to disparage the stuff, and dwelt upon the difficulty there would be in getting rid of the salt. 'Besides,' he added, 'you can only find a market for it among the big tea houses, for the little ones can't work it off. That's too far gone to be sold alone; you can only use it to mix in with fresh stuff.'

"These remarks were made apropos only of the loose 'mud' carried out in baskets and sold where dumped in the street.

"While the reporter was present here, boxes through which the water had not penetrated were sold at the rate of sixteen cents a pound, while broken chests, partly burned and wholly water soaked, went for one and half cents a pound. One of the bidders here told the reporter that there are a number of establishments in this city which make a specialty of doctoring damaged teas. They have processes for drying, recoloring and rerolling the leaves so that they look as good as new."

THE devil and all his hosts never made greater efforts to overthrow the work of God than of late. The anti-"*Mormon*" mania in an aggravated form, seems to have taken possession of all grades and classes of society throughout the land. The great number of bills introduced into Congress for the abolishment of "polygamy" and the disfranchisement of the "*Mormons*," and the numberless reports of indignation meetings and petitions sent to Congress from all parts of the Union to the same effect, afford some idea of the bitter and widespread opposition that is arrayed against the Saints at the present time. The Latter-day Saints are not, nor need they be, alarmed in the slightest degree at all this opposition. It is what they have been led to expect. Ever since the gospel has been revealed in this age, the Saints have been informed by revelation and taught by inspired men that they need not look for peace until Satan should be bound; that they must expect to face the frowns and opposition of the whole world.

The Savior also taught the same lesson to His early disciples, and gave them to understand that such opposition was a good sign. He said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." He also gave a reason for this hatred. He said, "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The hatred and opposition of the wicked may be considered as a compliment rather than otherwise. The Saints have no favors to ask at their hands; they do not seek their love. When they embraced the gospel, they enlisted to forsake the ways of the world. They understood, too, what that implied—the severing in some instances of the dearest ties of kindred and affection. But they were prepared for it. They knew the Savior had said, "he that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

So long as our actions are such that our enemies cannot say anything against our characters without speaking falsely, we have nothing to fear. We can afford to do our duty and leave the result with the Lord. And if we do this, the words of the psalmist will certainly be true in our case in which he says: "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

## T R O G O N S.

THE beautiful birds shown in the picture are called Resplendent Trogons. They are among the most mag-

nificent of feathered animals. In brilliancy of plumage, they are only excelled by the humming bird. They are tropical birds, and are found principally in South and Central America. The gorgeous head-dresses formerly worn by the Mexican

nobles were made from the feathers of these birds. The most beautiful mosaic pictures are also made by the natives of that region from these feathers. The writer received, some time since, from a missionary laboring in Mexico, a couple of



PHOTO ENG CO. N.Y.

nificent of feathered animals. In brilliancy of plumage, they are only excelled by the humming bird. They are tropical birds, and are found principally in South and Central America. The gorgeous head-dresses formerly worn by the Mexican

pictures of birds made from these feathers, and most exquisitely wrought, the work of which was done by Indian artists. They are now deposited in the Deseret Museum, in this city.

The color of these birds is mostly a metallic golden green, boldly contrasted with scarlet, black and brown. The tails, which are very gracefully curved, are frequently three feet in length.

## REVIEW OF AN ACTIVE LIFE.

BY G. G.

(Continued from page 29.)

THE Latter-day Saint meeting mentioned in my last chapter, was my first introduction to "Mormonism." I had never seen any "Mormons" before, nor heard of them, only as being the most ignorant and deluded people. I afterwards attended other meetings and read the Voice of Warning, Spencer's Letters and the Book of Mormon, and conversed with the Elders, whom I invited to my house (my wife being in delicate health and unable to attend the meetings). We were both convinced of the truth of the gospel, which had been restored through the instrumentality of the Prophet Joseph Smith, and were baptized on Monday, the 21st day of January, 1851. We were confirmed at the first evening meeting during the week, after which I was ordained an Elder, and a notice was given out from the stand that I would preach there the following Sunday evening. The Saints were invited to spread the news through the town to secure a crowded house, and I being well known (but not as a preacher), a great many came to hear me out of curiosity.

Sunday came, also a trembling anxiety at the prospect of standing before a large audience, to preach about a religion I was but a stranger to, being but a newly born infant into the kingdom. During the day, I tried to read the scriptures, to refresh my memory with some of their truths; but they were a perfect blank to me, and I could not read. What to do I did not know; the time of meeting was just approaching, and my mind was as barren as a sandy desert.

At length I resolved to repair to my bed room and lay my case before the Lord. I told Him my simple story: that I verily believed in all honesty that I had met with His servants, received their testimony, and obeyed the gospel which they preached; and if that was really true, and I had not been deceived, I asked Him to give me a positive testimony, by removing the nervous trembling I was then afflicted with, and bless me with faith and confidence and aid me by His good Spirit when the time of meeting arrived.

When I arose from my knees, all nervousness had left me, and I went down to the meeting with the strongest assurance that my Heavenly Father would make me equal to the occasion.

On reaching the chapel, I found, as anticipated, a crowded house; the lower part, the galleries, and even the aisles were filled, which made it difficult for me to reach the pulpit. After the opening exercises, I arose to speak, opened the Bible, read one verse and closed the book. The Spirit of the Lord was upon me, and enabled me to bear testimony to the restoration of the gospel through the instrumentality of the Prophet Joseph Smith, etc. I spoke for one hour without experiencing the least embarrassment.

This testimony which my Heavenly Father gave me in answer to my earnest prayer, has never left me from that day to the present. It was a wonderful confirmation to my faith and made me strong in the Lord, and prepared me to face the mighty changes that quickly awaited me on account of

embracing so unpopular a faith, and uniting with so despised a people as were the Latter-day Saints.

This public declaration of my new faith spread like wild-fire through the town, until it reached our most intimate friends. At this time our family had increased to seven small children. The step we had taken was much opposed by the few we had been associated with as Mr. Mathews' converts.

Shortly after my first public discourse, the Elders agreed in council that I should preach every Wednesday evening in the market-place. This, of course, brought me in direct contact with the public, and more especially with my customers, who ceased to patronize me as fast as they became acquainted with my new religious sentiments. Thus my business rapidly dried up.

On one occasion, my father made his appearance at one of my meetings in the market-place, standing within eight or ten feet of the butcher's stall upon which I stood. After patiently listening to my remarks until I introduced an American Elder to the congregation, he walked away without knowing that I saw him there.

The next morning, he came into my store and asked me what I meant by the course I was taking. He said the magistrate had been to see him, stating that they did not know what to do with me. He said a lodging in the lunatic asylum or the poor-house would certainly be my fate if I did not stop. He added that he had been an eye-witness the night before to my tomfoolery and nonsense about "Joe Smith," and that if he had not left, he could not have refrained from knocking that lazy American down with his stick, who ought to have stopped at home and minded his own business, instead of coming there to decoy people into difficulty and ruin. He felt bad, and said many hard things.

He was a good, kind father, and delighted in the prosperity and well-doing of his children, and when he saw that a financial crisis was bound to overtake me, with a large family of little children on my hands, and no visible means to support them, an anxious parent's feelings were aroused in his breast, and he felt like trying to save me. He mourned over the unfortunate delusion which he honestly believed I was laboring under, and wrote to my brother in Lincoln, about forty miles from Leicester, and told him I was preaching "Mormonism" to out-door congregations, dodging the policemen and bringing disgrace upon the family. This brother immediately wrote to me, severely commenting on the willful and disgraceful course I was taking, and suggested that unless I renounced "Mormonism," it would be better for me to emigrate to a country "where fools and bigots could revel in undisturbed serenity, or where Mormons flourished like butter-cups," meaning America.

In reply to this letter, I told him my anxiety to pay my creditors twenty shillings on the pound, and to suddenly close up a business might leave me in an impoverished condition, and unable to carry out his suggestion to emigrate to a foreign land with so large a family, nine in number.

To this he answered, that I should never see a better chance to pay my creditors twenty shillings on the pound than then, and that, finding I was determined to follow my own willful course in advocating so unpopular a doctrine as "Mormonism," he offered to pay our passage expenses across the ocean, provided they did not exceed fifty pounds, or two hundred and fifty dollars, and provided we were willing to leave the country by the 8th of October.

The presiding Elder counseled me to hold on to this offer and make arrangements for accepting it. My two largest

creditors were near neighbors, and we had grown up from boyhood together on most intimate terms of friendship—members of the same Sunday school and church for many years. I went with them to the most respectable attorney in the town, and conveyed to them all my stock in trade, debts, etc., to make the best disposition of them and pay off all my other creditors, leaving myself and family in an almost destitute condition.

I had now arrived at a very critical and trying part of my experience. My father's feelings having become considerably subdued toward me, and fearing that my brother's offer might be accepted by me, with a view to diverting my mind in another direction, he sent me an invitation to go and dine with him. While at the dinner table, he made me several kind and tempting offers of assistance to sustain myself and family, to all of which I replied that, as my mind was made up to go to Liverpool, I could not accept his proffered kindness. My refusal was cutting in the extreme to the feelings of my father and mother, and perhaps more so to my own. He was wounded and angry, saying, "He spurns our offers of help, we can do no more."

This was our final interview, I never saw my parents afterwards. They have since died.

(To be Continued.)

## A FUNERAL IN THE EAST.

BY H. F.

ON the occasion of a death, four or six mourners are usually hired, who take their position outside of the house, and set up a lamentation and wailing, as if grief-stricken, while the mortal remains are being, without delay, prepared for the bier. This consists of two rods of iron or bamboo, attached by cross spars. The corpse is wound in a sheet with the head tied in a napkin—according with the simple story of the Savior's sepulchre. The bier is supported at each corner upon a person's shoulder, and the procession takes up its melancholy march, usually led by a near relative carrying a live coal in his hand and uttering loud ejaculations of woe, in which the company join, in some instances amalgamated with music, wild and discordant.

How easily could He, who is the resurrection and the life, on meeting such a procession, at the gate of the city of Nain, speak to the dead!—no obstruction, not even the face to uncover! The spirit ready to take possession of its deserted tenement and that to step to the earth, wipe the tear of anguish from the weeping mother, and return to the parental dwelling, the consolation of her widowhood. How changed the scene! The tears of gratitude, so full of joy, flowing freely as did those of deep despair; the son ten-fold more beloved than had death not stricken him; the felicitous joy reciprocal, and the former gloom enhancing the present bliss. Faint emblem of the resurrection morning, when, at the thunder of the same voice, cruel death will yield its captives to life's immortality!

Some of the more intelligent Hindoo castes now bury their dead; but the burning of the body is still practiced by the majority, hence the accompanying *live coal*, and, if in the night, the weird torch. On the first lighting of the fagots the effluvia is very offensive; but the sight is not so disgusting as when the surviving wife would take to the fire with the deceased husband—a custom now abolished in British India.

The Mahomedans canopy their bier with crimson strewn with flowers; and sing as they march along. They bury the corpse with the face towards Mecca, the Mahomedan Jerusalem.

The iron biers are used by the Parsees, who are numerous in Western Hindostan. They worship God in the elements, as the sun, moon, fire, water, etc.; and build large, round vaults for their dead, open and crated overhead, that the vultures may feed on their flesh, while the bones drop in the cavern below. It may have been the existence of this custom that drew forth the language used in Ezekiel 39:17 and Rev. 19:17, in reference to the great judgment on Gog and Magog.

## INCIDENTS OF MISSIONARY LIFE.

BY H. G. BOYLE.

IN the year 1850, while laboring as a missionary in the State of California, I was solicited to preach in Santa Rosa, the county seat of Sonora county, by several of the citizens of the place. In order to comply with their wishes, I applied to the trustees of the several churches of that town, asking the privilege of using one of their churches in which to hold forth. However, as usual among the Christian sects, I was denied by all of them.

I therefore applied to the sheriff, Mr. Green (who was not a religious man), for the use of the court-house, which was readily granted. Accordingly, I published an appointment for a meeting in the main hall in the court-house, to commence at 11 o'clock, a. m., Sunday, the 26th of August.

Certain parties began immediately to circulate threats that I would not be allowed to hold a meeting at that place, and that if I attempted to, I would be mobbed. This created some excitement, and caused my friends some uneasiness. They feared for my safety if I attempted to fill my appointment. However, the sheriff sent me word to come along, that he would see that my meeting should not be disturbed.

At the appointed hour, I was on hand to hold the meeting. Quite a crowd had assembled. Some of them were in my favor and some hostile. The sheriff and his deputy were also on hand to protect me, and invited me into the house, and to proceed with my meeting.

I opened the meeting in the usual way, but no sooner had I commenced to talk than a man by the name of Amos Elliot, another by the name of Wallace, and another by the name of Tarwater, began to contradict everything I said. But the sheriff, and his assistants, were equal to the emergency. Calling on me to pause a moment they turned those noisy fellows into the street, taking up a position at the door to prevent them coming in again. I went on with my discourse to the end without further disturbance.

At the close of the meeting, however, as I was walking down the court-house steps, the men who had been ejected commenced abusing me with the most insulting language. Elliot said the "Mormons" had killed seven or eight of his people in Missouri. Lawyer Brown, standing near, observed that it was a great pity that the "Mormons" had not killed the rest of the family while they were at it, as it would have saved the people of California the trouble, as he had no doubt they would have it to do yet.

A merchant by the name of Rosenberg, of Santa Rosa, next came to my defense, when Elliot made some insulting remark

to him, to which Mr. Rosenberg replied by knocking him down with his fist, and in such an impressive way as to save the necessity of repeating the dose. Some of Elliot's friends picked him up and led him from the field, bleeding profusely, while Mr. Rosenberg took me to the hotel for dinner. While at dinner he informed me that late in the autumn of 1849 he arrived in Salt Lake City, a stranger and penniless, and that Brigham Young took him in, and gave him employment at fair wages, which enabled him, in the spring of 1850, to finish his journey to California. He testified that he had been treated kindly by our people, and added: "I made a vow that if I ever met one of your people that needed any assistance, I would come to his relief. To-day afforded me the first opportunity." Mr. Rosenberg gave me a suit of clothes, and a five dollar subscription for the *Western Standard*, and was ever afterwards, while I stayed in that country, a fast friend.

Now I must return to my other friend, Mr. Green, the sheriff. He never failed to afford protection to me when he could, and I needed it. And when he was a candidate for re-election, I voted for him. When the votes were counted, Mr. Green was elected by a majority of *one vote*. The fact that my vote elected him found its way into the *Petaluma Journal*, and was copied by most of the papers of the State.

The item was headed "One good turn deserves another." The substance of it was that the sheriff had given the "Mormon" preacher the use of the court house to preach in and had protected him against mob violence.

The "Mormon," in turn, had elected him to a second term of office, worth ten thousand dollars to the sheriff.

I have written this article to show how the Lord will raise up friends to protect His servants when abroad preaching the gospel, and in need of protection, and that He always blesses those who render us aid. Truly did the Savior say: "Whoever shall give a cup of cold water in the name of a disciple shall receive a disciple's reward."

#### LETTER TO THE YOUNG FOLKS.

SALT LAKE CITY,  
January 20, 1881.

MY DEAR YOUNG CORRESPONDENTS:

HANNAH MARTINA PETERSON, St. Joseph, Arizona:—For a little girl only ten years old, your letter is prettily written and indited, and the spirit of it denotes a mind beyond your years. Did no one assist or dictate to you? I am sometimes cast down by the course of many of our young people, but when I get such sweet letters from my young correspondents, I feel refreshed and strengthened, and I think of the Prophet Elijah. He saw so much apostasy, that he thought he alone was left of those who had been the Lord's people. But the Lord condescended to reason with him, and comforted him by saying: "I have reserved to myself seven thousand in Israel who have not bowed the knee to Baal." This should show us that we cannot judge by appearance; we, therefore, should leave the judgment seat to those whose right it is to judge. You say truly, I do take a great interest in the young boys and girls. You say you are going to school, and that you have a good day school and Sunday school, which I am very glad to hear, and that you "got four hundred credits in six months." This seems to me an unusual number. You thank God for all His gifts to you in a sweet graceful spirit;

and this we should all remember to do, for He is the giver "of every good gift," and the great first cause of all! Thank you, dear, for your sweet innocent blessing, which is my reward. Write again soon, and ever think of me as one who loves wise and virtuous young people, wherever they may be.

ELVA TOLMAN:—Dear Elva, it is a pretty name, and your letter is well written, the spirit in it is good, the writing is excellent! I see by it, that you are fulfilling your duties to the best of your ability. Continue in so doing, and you will attain all the aspirations with which your letter abounds. You desire to be useful in the kingdom of God. Bless you, dear girl, for that desire; and have faith, and God will help you to attain it. The path of life, to most of the young, has hitherto been light and flowery, but, as Saints, they must be tested to prove what their principles are, whether they are for God or Baal. At present, it seems "vanity fair" is all they aim at. Of course, there are exceptions, but they are decidedly the few. You will find their pictures drawn exactly in the Book of Mormon, and also in a most remarkable degree in the Bible. There is no effect without a cause, and the cause of all this can be easily traced by the thinking mind.

I was present at the semi-monthly meeting of the relief societies in this city, recently, and there heard a speech from a young lady, all of which ought to have been written. She has been a wife and mother for some years, and has for some time been a widow; still she is a young girl. She spoke on celestial marriage, with the spirit and with the understanding also. She understands the subject practically, and I felt that surely her mission would be to lecture to her sisters upon that momentous but ill-understood subject. Hers was a "voice from which there could be no appeal." Her ideas were clear, concise and conclusive. It seemed to me that no one could hear that address and not be convinced of the truth and the sanctity of that holy principle. Her elocution was fine, every word distinct and expressive; but it was in my mind, much as I appreciate elocution, a secondary consideration to the subject, and the spirit in which she enunciated her sentiments upon the principle.

My dear young sister, you say you would like to do the work of a good and great woman. I would say, imitate the young sister I have been describing, Zina Y. Williams. She has the spirit of both her father and her mother united in her composition, and heartily do I say "God uphold, sustain and inspire her continually, that she may be a blessing to her sisters, and to all whom she is associated with." Continue, dear, as you have begun; be humble and meek, but never abject. Be firm, yet ever teachable, gentle, but not supine. Read, and think much upon what you read and see and hear; and pray day by day to God to enlighten your mind with His Spirit, that you may be able to have a righteous judgment in all things that belong to your place and sphere. I shall pray for you, and trust you will for

Your Friend,

HANNAH T. KING.

P. S.—I have received Ray Vancott's letter; he shall be answered next time.

H. T. K.

THOUGHTFULNESS for others, generosity, modesty, and self-respect, are the qualities which make a real gentleman or lady, as distinguished from the veneered article which commonly goes by the name.

## CALLED OF GOD.

BY E. E. B.

IN all ages of the world, whenever God desires any work performed in His name, He invariably delegates men to perform the same by conferring upon them the authority of the Holy Priesthood. Through His prophets, the Lord, at various times, has denounced and condemned those who pretended to the powers of the Priesthood, directly or indirectly, through their callings or otherwise, and has declared, through the Apostle Paul, that no man should assume the honor of administering in the ordinances of God's house except he be called of God and ordained, as was Aaron. My desire is to relate, in this connection, an incident which occurred while I was on Jersey Island, in the English Channel, in the summer of 1879.

At that time the over-zealous sect known as the Salvation Army, was making "au advance" upon the city of St. Heliers, converting numbers to their belief, that as soon as they experienced "religion" they were actually saved.

One morning, I listened to a young man, a lieutenant in the army, preaching upon what he termed the only way to be saved, inviting all to "come to Christ," but omitting to tell his congregation *how* or in what manner they were to come. In his remarks he made an assertion that he was called of God and not of man to preach the gospel and that his testimony would stand against those who rejected it, at the last day. Considering such language too strong from a pretender, I stepped up to him at the close of the services, which, by the way, were held out-doors, explaining, in a loud tone, that, as I disagreed with him upon several points, I wished to talk with him. He readily assented to a conversation, and the inquiring crowd pressed close to hear what my objections to his remarks were.

Our conversation was about as follows:

"I heard you say that you were called of God and not of man to preach this gospel. I would like to know if that is a fact."

"Yes, sir, that is quite true," replied the preacher.

"Then, if you are, I will agree with you that your testimony will stand against us at the last day; but I am going to see whether you are, or are not. Now, when the Lord wanted an idolatrous nation converted to the truth, he raised up a man—Moses—whom he endowed with great power to work miracles, etc., to convince that people. Moses was called of God by direct revelation. Are you called of God after such a manner?"

"O, no," he replied, "I don't pretend to be."

"There is still one more way in which a man may be lawfully called. Moses called Aaron to the ministry, and having been thus called, Aaron's calling was as legal as that of Moses. Are you called after the manner of Aaron's calling—by a man who himself has been called of God by revelation?"

"No, sir, I have not," was the reply.

"Then, sir, you must be an impostor, for the Apostle Paul, writing to the Hebrews, said (*v. iv.*) that 'no man taketh this honor upon himself, but he that is called of God, as was Aaron.' And as you do not even profess to be called lawfully, you have told this congregation an untruth and your testimony is vain."

At this juncture he wanted to leave, but I informed him I still disagreed with him on other points. I continued:

"In your sermon, I heard you exhort this audience to cherish faith in God and also to repent of their sins. That, sir, is

very good for it is a portion of the gospel of Jesus Christ. But is there nothing else necessary to be performed by a candidate for salvation, besides believing and repenting? I will compare your sermon of faith and repentance with one taken from the Bible. You remember that when Peter had convinced his audience, on the day of Pentecost, that they had crucified the Savior, and when they were pricked in their hearts and believed in Jesus Christ, crying one to another, "Men and brethren, what shall we do," that Peter said to them, "Repent, and be baptized, every one of you for the remission of your sins, and you shall receive the Holy Ghost." Here are three things—baptism, the remission of sins and the Gift of the Holy Ghost that you did not say a word about in your sermon in which you professed to tell the people how they could be saved.

"Well!" he answered, "a person can't say everything in one sermon!"

"Very true. But you never do preach it, you don't practice it, nor you don't believe in it, and I challenge you to say that you do." He could not answer. This was more than he could stand; so, after shaking hands several times he took leave, the crowd laughing at his plight in not being able to answer the arguments brought up. But, had that numerous audience known that I was a "Mormon" how different would have been the result of the impromptu discussion, that is, so far as their personal acquaintance was concerned. But being then a complete stranger upon the island and unknown to the assembly, they coincided with my views which were but the plain, first principles of the gospel, compared with the false views of the religious teachers of the nineteenth century.

LEARN TO UNTIE STRINGS.—One story of the eccentric Stephen Girard says that he once tested the quality of a boy who applied for a situation by giving him a match loaded at both ends, and ordering him to light it. The boy struck the match, and after it had burned about half its length, threw it away. Girard dismissed him because he did not save the other end for future use. The boy's failure to notice that the match was a double-end one was natural enough, considering how matches are generally made; but haste and heedlessness (a habit of careless observation) are responsible for a great part of the waste of property in the world.

Said one of the most successful merchants of Cleveland, Ohio, to a lad who was opening a parcel: "Young man, untie the strings—do not cut them."

It was the first remark he had made to a new employe. It was the first lesson the lad had to learn, and involved the first principles of success or failure in his business career. Pointing to a well-dressed man behind the counter he said:

"There is a man who always whips out his scissors and cuts the strings of the packages in three or four places. He is a salesman, but he will never be anything more. I presume he lives from hand to mouth, and I presume is more or less in debt. The trouble with him is that he was never taught to save."

"I told the boy just now to untie the string, not so much for the value of the strings, as to teach him that everything is to be saved and nothing wasted. If the idea can be firmly impressed upon the mind of a beginner in life that nothing was made to be wasted, you have laid the foundation of success."

## THE LAMB OF GOD.

BY G. R.

THE Lord Jesus Christ is often called the Lamb of God. Before He was born in the flesh, His servants who held the holy Priesthood were commanded by God to offer lambs as a sacrifice. This sacrifice was a type or similitude of the sacrifice of the Lamb of God, our Savior. Adam; Abel, Seth, Noah, Abraham, Jacob and many others offered up sacrifices; and when the Aaronic Priesthood was conferred upon man, the priests of that order had a great many commands given to them with regard to this rite.

The Savior is also called the Lamb slain from before the foundation of the world. The reason is, before this world was made a home for man, it was known that Adam would break the law of God. When Adam sinned he shut himself out of the presence of God, and it needed someone who was without sin to atone for that transgression, by giving His life for a ransom. Jesus, the Son of God, was then chosen to do this. He was in the beginning with God. He is the light and the Redeemer of the world. "The worlds were made by Him: men were made by Him: all things were made by Him, and through Him and of Him." The Savior offered Himself that by the shedding of His blood all mankind might be saved.

Will all men be saved? All will be saved who accept this sacrifice made by the Son of God, and will obey His gospel. For that is the condition that He has imposed. If we rebel against His law, and will not do His will, we shall not be benefited by His atonement.

Jesus came on earth to do His Father's will, He had no other wish, no other thought. So should we all. We should all strive to do God's will, for we must know:

"Their way of lives, dominion, glory—all;  
Who make His will their staff ne'er know a fall."

We are sometimes called the sheep of God's pasture; that is, if we are truly Saints. Then Jesus is called our Shepherd, because He watches over, guards, protects, guides, feeds, shelters and preserves the people of His Church. He is the Good Shepherd. Our picture is supposed to convey this idea. We regret it is such a poor one. The shepherd is there shown with one of the tender lambs in his arms, and is a type of the love which the Savior bears for us all. So great is His love that He gave His life for us that we might be saved. If it had not been for Him we could never have returned to the presence of God; we never could have entered heaven; we never should have been free from the power of Satan; death would have had eternal hold on us; but as it is, He broke the bands of death, conquered the grave, overthrew Satan, and places within our reach everlasting joy, and happiness, and glory, and blessing.

Now, after you have read this, will you turn to your Bible, and find out who it was who said, when Jesus drew nigh unto him, "Behold the Lamb of God, who taketh away the sin of the world?"



## Chapter for the Little Ones.

## HOW MY PRAYER WAS ANSWERED.

In the last chapter, I told you how the Lord blest Cor-ne-li-us and Jo-seph Smith. I will now tell you how He has blest me.

When I was a lit-tle boy, I lived in a coun-try where there was plen-ty of timber. I went in-to the woods and prayed man-y times. One thing I used to pray for was that the Lord would lead me to the truth. I do not know what made me pray for this, un-less it was the Lord, for I did not think much a-bout the gos-pel.

When I grew to be old-er, I heard one of the El-ders preach, and I be-lieved ev-er-y word he said. But I was not as good a boy as I used to be. I had not prayed to the Lord for a long time, and I would some-times get an-gry and say bad words. Al-though I be-lieved the gos-pel I was not con-tent, for I want-ed to *know* wheth-er it was true or not. So one night, I went in-to a dark room to ask the Lord a-bout it. I thought I had a great deal of faith, but when I tried to pray I found I had none. Then I thought of all my sins and I be-gan to trem-ble, for I was a-fraid the Lord might send an an-gel to re-buke me, and how would I dare to look him in the face? This made me shud-der, so I ran out of the room.

In a few days, I read in the Bi-ble that the Lord did not hear sin-ners, but that He heard those who did His will. I want-ed the Lord to hear me, so I tried to o-bey Him. I quit get-ting an-gry and say-ing evil words. Then I was bap-tized,

and the El-ders laid their hands on me for the gift of the Holy Ghost. Then the Lord made it known to me that the Elders preached the true gos-pel. How glad that made me feel! I thanked Him and I still thank Him that He an-swered my prayer in lead-ing me to the truth.

B.

## LETTER FROM THE SOUTH.

GEORGE'S CAMP, JONES Co., Miss.,  
Jan. 30, 1882.

*Readers of the Instructor:*

*Dear Little Brothers and Sisters:—*

Knowing how well all little folks (and large ones too) like to receive a letter, I will write you one from the sunny South, where I am at present laboring as a missionary, to spread the gospel of truth, as it has been revealed to the Prophet Joseph Smith in these last days.

So that you may know just where I am writing from, open your geographies to the map of the Southern States. Now, by the scale of miles given on the map, measure one hundred miles from the Gulf of Mexico, north along the east side of Mississippi; then from there fifty miles west, and you are right here in a land where there are no mountains.

WLat! No mountains? Then how can you tell where the valleys are?

Why, there are no valleys either. Can you imagine how a country would look without mountains or valleys? Well, I could not until I saw it. The surface of the country all around here is diversified with ridges and hollows, all covered with a heavy growth of timber, except where it has been cleared (that is cut down and burned) for cotton farms.

But these farms, or clearings, are seldom larger than twenty acres, and many of them do not contain more than from five to ten acres. So that when we find a little hill, as we sometimes do, from the top of which we can look out over the country for a few miles, scarcely anything can be seen but the tops of the trees, like an immense sea of green, waving in the breeze. Nearly every hollow has a small stream of water flowing in it, called a *branch*. A great many of these branches, united together form creeks and rivers. The low land along the creeks and rivers is called swamps. As a general thing, a person can only see from a quarter to a half mile, so we can almost shout for joy, when we find a hill from the top of which we can see a few miles.

I have now told you something of the looks of the land of alligators, panthers, raccoons, opossums, squirrels and cotton-tail rabbits, besides birds and snakes in almost endless variety. Perhaps at some future time I may write to you again about some of these. May God bless the youth of Zion.

Your brother.

S. D. M.

PERSUASION, not coercion, tends to elevation.—*l.o.l.*

## LEVITY.

BY J. C.

WHILE it is quite proper that we should have the stern duties of life somewhat spiced and modified with recreation and enjoyment, no reflective person will deny that the inordinate indulgence in frolic is an evil which ought to be carefully avoided.

Everyone knows that food, properly seasoned, is more palatable and digestible than it would be were it always served in a plain, monotonous, crude state, yet this does not lessen the fact that the same food, over-dosed with spices, would be a stupid waste of means, and very obnoxious and hateful to the system.

As with the functions of the body, so with those of the mind. In order to have sound, healthy, well-developed minds and morals, we must always have our enjoyments properly seasoned and tempered with wisdom and moderation.

There is a vast amount of religious, moral and intellectual application and training necessary to fit and prepare us for the proper discharge of life's duties, and time is too precious to be squandered in the extreme practice of pleasure-seeking.

Duty, from necessity, must always stand pre-eminent. Its place is in the front ranks of life's affairs. Pleasure can never justly predominate. Its proper sphere is to assist, but not to assign, and those who permit duty to be circumscribed by enjoyment, must, sooner or later, suffer the foolish man's reward.

In treating the subject of levity, a great many things naturally suggest themselves for consideration, a few of which only can be here presented. Levity unhinges the mind for serious reflection and concentration, and carries it often away until it becomes purposeless and fickle. It leads many to think of dances, theaters, concerts, billiard saloons, trashy novels, etc., when they ought to be thinking of how they can become acquainted with science, art, history, religion, etc., and sometimes end in leading persons, naturally chaste and virtuous, into the vortex of sin and dissipation.

We know that the young mind is naturally fond of fun and frolic, but as youth must ripen into age, and as we shall be expected some day to take a responsible stand in society, we must not allow youthful indifference and error to debar us from future honor and usefulness. Youth is the proper time for the acquisition of sound, solid, life aims. And it has been a life-long regret with thousands of good, honest men and women that they let the golden opportunities of youth pass unimproved.

As we do not wish to further infringe on valuable space, we leave the few remarks here made for the consideration of the kind reader, trusting that they may be the means of awakening a little reflection on the subject of too much levity.

REGRETS.—Indulging in regrets over past follies and opportunities that have slipped by unimproved may be set down as a useless practice. Some people spend half their lives in listlessly repining over what has passed. It would be far more sensible to let the past go for what it is worth—or remember it only to profit by its lessons, and devote the energies of life to looking out for the future. Regrets accomplish nothing, hope, industry, perseverance, everything.

## WANTED ON THE OTHER SIDE.

WORDS BY C. W. S.

MUSIC BY JNO. S. LEWIS.

Oft, when loved ones, called to leave us, Pass to shin - ing scenes be - yond,  
 Questions, why they thus be - reave us, Plunge us in - to dark de - spond.

But with words most true and tender,  
 Someone whispers at our side,  
 "Service he has gone to render,  
 Wanted n the other side!"  
 Wanted? Yes, to preach salvation!  
 Visit friends long passed away,  
 Father, mother, dear relation,  
 Longer here he could not stay!  
 They were waiting there to see him,  
 He with us could not abide,

Rests his clay in mausoleum,  
 Spirit on "the other side!"  
 While we mourn, their welcomes greet him,  
 Hail to one so nobly born!  
 With what joy they flock to meet him,  
 Him for whom we mortals mourn!  
 Cease your sobs! Oh, cease your weeping,  
 In your Savior now confide,  
 He is in the Lord's safe keeping,  
 Wanted on the other side!

## THOUGHTS ON WEALTH.

BY J. C.

When poverty stings me, I'm soothed in my feeling  
 By watching the footprints of trouble and care,  
 And the echoes that roll down the ages, revealing  
 That pride is misfortune, and riches a snare.

I crave not the fortune that fancy bewitches;  
 My conscience forbids me the dark deeds of sin;  
 I trust not the magnet—the meshes of riches—  
 With pomp on the surface, but anguish within.

For what could wealth's trophies or honors avail me,  
 Did subtle allurements my ruin impart?  
 They'd be but grim spectres to haunt and assail me,  
 Or poison-tipped arrows to canker my heart.

Ye Powers who support us, and mete each his measure  
 Of fate or of fortune Thy wisdom sees best,  
 Deny me forever the brief grasp of treasure,  
 Then see me with sin and with sorrow oppressed.

But if in Thy purpose, I am to be tested  
 With things of the earth, till my cup overflow,  
 O, soften my heart, that Thy bounties, so vested,  
 May freely extend to the needy below.

That I may be blest for the grace Thou hast tendered,  
 And loved for the gifts Thou hast strown in my way,  
 And, at last, with my stewardship faithfully rendered,  
 Leave a record behind that shall never decay.

## ENIGMA.

BY WM. F. LEONARD.

My first is in Washington, there let it be;  
 My second is in Europe, far over the sea;  
 My third is in good, but not in bad;  
 My fourth is in merry, but not in sad;  
 My fifth is in young, but not in old;  
 My sixth is in heat, but not in cold;  
 My seventh is in equal, but not in odd;  
 My eighth is in clay, but not in sod;  
 My ninth is in labor, but not in work;  
 My tenth is in meeting, but not in kirk;  
 My eleventh is in woman, but not in girl;  
 My twelfth is in mountain, but not in hill;  
 My thirteenth in ocean, but not in rill;  
 My whole is the name of a well-known man.  
 Now boys and girls work this out if you can.

THE answer to the Charade published in No. 1, is CARNATION. The answer to the Puzzle published in the same number is BOUND. We have received a correct solution of each from B. J. Beer, Salt Lake City.

## THE JUVENILE INSTRUCTOR

Is Published in Salt Lake City, Utah Territory.

ON THE FIRST AND FIFTEENTH OF EVERY MONTH.

GEORGE Q. CANNON, - - - - - EDITOR,  
 GEORGE C. LAMBERT, - - - - - BUSINESS MANAGER.

TERMS IN ADVANCE:

Single Copy, per Annum - - - \$2.00.